



One of the most popular television shows which returned this fall is NBC's "Mr. Nov James Franciscus, cast in the role of a handsome English teacher at Jefferson Hentertains a large viewing audience with the trials and tribulations of being a school teacher. Recently this show came under fire when Henry Maloney, languarts department head at Detroit's Burroughs Junior High School, debated the extive producer of the show, E. Jack Neuman, about the merits and authenticity of Novak. Is Mr. Novak a real man solving real problems, or is he only a mythical charaplaying along with dramatic but unreal situations? Excerpts from this debate presented here with the permission of Television Quarterly, the journal of the Nati Academy of Television Arts and Sciences, which is published in cooperation with Television and Radio Department at the Newhouse Communications Center, Syras University, Syracuse, N. Y.

All photos courtesy of the National Broadcasting Company

UPERMAN NOVAK / BY HENRY B. MALONEY

During the first season of its existence, Mr. Novak has helped sell Liserine, Excedrin, Coca Cola, Fritos, Bufferin, Noxzema Shaving Creme, Lysol, Breck Shampoo (for which the sponsor's message is delivered in a voice that closely resembles Mr. Novak's), and Chanel No. 5. Obviously, some of these products are designed for male consumers, some females, some for both. Others are aimed primarily at young beople. It follows from this variety of sponsors that the program's producers expect Mr. Novak to attract quite a cross section of viewers. It follows also, since the leading role is played by a very handsome young actor, that a large segment of these viewers were expected to be women.

Thus, because of the purpose of the program—ultimately to sell or promote a product—and the anticipated audience, Mr. Novak cannot be a man's man. He cannot pal around with other males on the faculty after school. He has been seen drinking on three different occasions, but he drinks cocktails and has yet to quaff his first beer. The high school has a drama club, but the only evidence of competitive sports—one of the main interests of high school students—is an occasional letter-sweater seen in the hall. One also notes that the two leading women characters, the home economics teacher and the vice-principal, are generally pleasant, always well-groomed and chic, and efficient in performing their jobs. They are the kind of women other women like to see. It is not the profession Mr. Novak has chosen that has placed him in a feminine environment, but rather the sponsors and the audience.

During the course of John Novak's experiences in and around Jefferson High School—where the sun seems to shine perpetually—some biographical data have been provided on him. Although he did not look at home in a sweat suit the day he took over a gym class, he is a former boxer. Furthermore, he worked in a coal mine when he was of high school age. He received his B.A. in English literature. His car is a Valiant station wagon. Mr. Novak is single, but he dates occasionally. He is boyishly handsome, quick to "Sir" older men and, in his sincerity and candor, a down-to-earth person. But for all of his many human relities, there is still something savior-like about Mr. Novak because of he miraculous psychical and emotional cures he sometimes works, because of his preternatural charity and nobility, and because his justifiable wrath looks powerful enough to drive the money changers from defferson High.

In one program he is able to get a boy who cheats and believes that science transcends morality to change his philosophy and confess the

Youth

November 8, 1964 Vol. 15 No. 20

Editor: Herman C. Ahrens, Jr.

Associate Editor: Joan Hemenway

Art Consultant: Charles Newton

Administrative Secretary: Clara Utermohlen

Editorial Address: Room 800 1505 Race St. Philadelphia, Pa. 19102

YOUTH magazine is prepared for the young people of the United Church of Christ. Published bi-weekly throughout the year (except during July and August, when monthly) by United Church Press. Publication office: 1720 Chouteau Avenue, St. Louis, Mo. 63103. Second class postage paid at Philadelphia, Pa., and at additional mailing offices. Accepted for mailing at a special rate of postage, provided for in Section 1103. Act of October 3, 1917, authorized June 30, 1943.

Subscription rates: Single subscriptions, \$3.00 a year. Group rates, five or more to one address, \$2.40 each. Single copies, 15 cents each.

Subscription offices: Division of Publication, Board for Homeland Ministries, United Church of Christ, 1505 Race St., Philadelphia, Pa. 19102, or The Pilgrim Press, 14 Beacon St., Boston, Mass. 02108.

Front cover photo courtesy of the National Broadcasting Company.

"Mr. Novak never comes to grips wit

cheating incident. Six weeks later he gets a chronic with a belligerent father to reform, Mr. Novak's wo somehow having a greater effect on the boy than father's words, even though the boy is, to all app ances, cast in his father's image. When Mr. No stands up and defends Miss Phipps' right to teach education, a hostile parent group begins its ra change of heart, and the vengeful father who started the official complaint loses his impetus. another occasion, he is able to get a sexy teenager lives in a squalid trailer camp to concentrate on school work, although her other teachers and school administration had all failed miserably in task. Those who bore witness to these miracles r not have been surprised then, when the cynical, sufficient millionaire, who adjudged Mr. Novak to an opportunist, changed his attitude shortly before final fadeout, saying, "None of my wealth would be second of what you are or what you give to kids."

All of these feats were performed in the first programs. Perhaps at that point executive produm. Neuman became concerned about viewers act tance of such a figure on commercial television. In the eleventh program Mr. Novak, while urging A a beautiful remedial reading teacher, to have anouglass of wine and to accompany him to an after-hiplace, rubbed some of the purity from his image. Weeks later, he lost his first problem youngster, a who had a fetish to lead a hot-rod club. Although boy's indifferent mother was obviously the sourch his difficulty, the problem was one that Mr. No would have handled with ease during his miracle-wing phase earlier in the semester.

Mr. Novak's nobility is the kind that surpasses r His admiring principal, Albert Vane, delivered the tain line in the opening program, "He's a born tead He knows when to break the rules." Novak is the teacher who is unwilling to file a discipline repor Holly Metcalfe, a seductive ne'er-do-well. He take

d always turns up on the side of the angels"

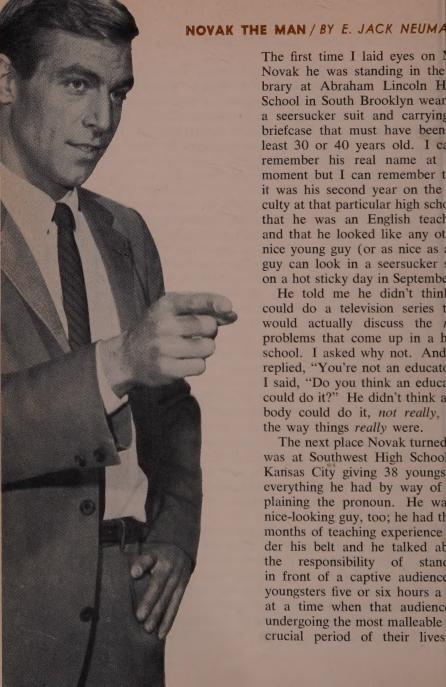
ormal action against a fellow teacher whom he has caught encouraging heating, choosing to give him another chance. During an inquiry, he ails to report to an assistant superintendent that he had tried to alert Mr. Vane to a problem, only to be pooh-poohed by the principal.

But Mr. Novak's forte is his righteous anger (what Mr. Neuman may be meant by a "good, hard swat at ignorance"). Actor James Franciscus, in the role of Novak, reflects controlled anger with considerable kill. He gets loud, the tempo increases, but he is always lucid, and always on the side of the angels. When Mr. Vane hints that there have been accusations that Mr. Novak is making improper advances to a blind tudent, Novak becomes incensed at the viciousness of the implication. A father tries to buy off Novak when his son is discovered cheating; Novak wrathfully stalks out of the conference room. Later in the emester, he represents all of us who have ever wanted to tell off a busybody when he sternly admonishes a nosy reporter and tells him to leave the school grounds. And, finally, when he fails to bring a hot-rodder onto the straight and narrow path, he slams a locker in disgust and rustration.

Potentially "dangerous" themes such as sex education and racial prejudice have a glossy, artificial look when they are dealt with on Mr. Novak. Thus, Mr. Novak, the character, is trapped for the present in pattern. His miracles, his justifiable anger, his nobility, his presence of mind are only superficial manifestations because he functions in such safe, antiseptic atmosphere in which challenges are unreal. The primitive rock 'n' roll motif which served as background for student groups on the first program has been modified considerably. No longer do the tudents enter the auditorium with the kind of gusto that the New York ankees exhibit when they trot onto the field. The program is a handome advertisement for the teaching profession, but the kind of naive, oble oaf it is likely to attract at present may well be incapable of doing the job.

Despite this, the only teacher in a television series who comes near having any sort of educational credentials is John Novak. He at east has a friendly, efficient school in which to work and a high perentage of smart, well-meaning kids to work with. But, unfortunately, Mr. Novak is too, too divine and his challenges are too homogenized. If the script-writers can make him more of a man next semester, eachers might yet show pride in their image being projected on

ommercial television.



The first time I laid eyes on I Novak he was standing in the brary at Abraham Lincoln H School in South Brooklyn wear a seersucker suit and carrying briefcase that must have been least 30 or 40 years old. I ca remember his real name at moment but I can remember t it was his second year on the culty at that particular high scho that he was an English teach and that he looked like any ot nice young guy (or as nice as a guy can look in a seersucker on a hot sticky day in September

He told me he didn't think could do a television series t would actually discuss the problems that come up in a h school. I asked why not. And replied, "You're not an educate I said, "Do you think an educa could do it?" He didn't think a body could do it, not really, the way things really were.

The next place Novak turned was at Southwest High School Kansas City giving 38 youngs everything he had by way of plaining the pronoun. He wa nice-looking guy, too; he had th months of teaching experience der his belt and he talked ab the responsibility of stand in front of a captive audience youngsters five or six hours a at a time when that audience undergoing the most malleable crucial period of their lives can't remember his name either. I do remember he was polite and di-

ect and said he didn't think too much of the project.

Another Mr. Novak showed up at East High School in Denver; I met till another one in Chicago, and another one in St. Louis. Eventually, met Mr. Novaks all over this country in one school or another. I met Mr. Vane, too, in a dozen high schools and in a dozen different cities, being and saying the same things that Dean Jagger does and says on the TV screen.

I liked what I saw and I wanted to write a television series dealing with the exasperations and exaltations of their kind of life. There was quite a bit of excitement, not from any schoolteachers, but from people in the broadcasting business. They thought it was a dandy idea. And if hey didn't think it was dandy, they thought it was at least safe. After all, how many villains will you have to shoot or knife or kick to death in a high school? That kind of question is very important to broadcasters ever since shooting, knifing and kicking on TV became unpopular.

But as I mentioned, the schoolteachers were very suspicious, if not downright hostile, since motion pictures and television have treated them very badly very often. My discussion with them can be generalized into

his kind of dialogue:

Me: We are not going to treat you badly.

They: How do we know? Me: You'll have to trust me.

They: We don't think we want to do that.

Me: The format is going to be relatively simple. A young Freshman teacher with good training and high ideals is going to step into a big urban high school.

They: Yeh. Ho-hum.

Me: He will have a series of working relationships with other, different teachers and with the principal.

They: A young guy and an old guy, huh?

Me: Yeah. Why not?

They: It's being done everywhere.

Me: Look at your principal and look at yourselves. Do you want me to reverse the situation?

They: It's cliché.

Me: Let me worry about clichés. I know as many as the next guy.

They: We suppose the whole situation will be kind of a hook to start off a detective story.

"Mr. Novak is not perfect; I don't want him

Me: No. I want the situation to be an integral part of the malife.

They: The old switchblade stuff, huh?

Me: What?

They: Blackboard jungle.

Me: No. No blackboard jungle. I'd like to have an efficiency well-run high school much like the one you're working in

They: And the principal. He'll be a funny fellah, huh?

Me: No. He might say some funny things, but he will not be funny fellah.

They: Tell us about that halfback who's going to flunk Eng

and be ineligible.

Me: He isn't going to show up the first year—and maybe not second year. I don't like him and I don't like that kind show.

They: We suppose that Mr. whatever-you-call-him will eventue coach the football team and win the big game.

Me: Would you please keep the football team out of this consation?

They: What's the matter—you going to de-emphasize sports?

Me: No, but there are other areas of school life that can dramatized—and haven't been dramatized before.

They: For instance?

Me: That's what I want to find out. That's why I'm h
How about it?

They: Dramatics. We suppose he'll coach dramatics. Yep. P. ably. It'll be very funny.

Me: Wait and see.

They: What about class preparation? How are you going to s that?

Me: I don't know at the moment. Maybe I'll show Mr. No working until midnight. Maybe I'll show him getting school at six in the morning.

They: What about the classroom? Is he ever going to teach?

Me: Yes, that's where we'll show his value—or lack of it.

They: Ha-ha.

Me: What's funny?

They: Mr. Peepers. That worked pretty good, didn't it? V kind of program are you going to do?

fect, but I want him to try for perfection"

Me: I'm going to do a program from the point of view of the teacher, not the kids. I'm going to tell the story of a man who happens to be a high school teacher. There'll be plenty of kids, but it'll be the way he sees them.

They: Oh.

Me: If you had an hour, once a week, on a national network, what would you say about the good and bad of being a teacher?

They: Plenty.

Me: Will you say it to me? They: No. We don't trust you.

Me: I personally feel there is a giant and important drama happening every day in the serious, crucial, exacting business of public education. I want to aim the series not only at teachers and students, but at the entire audience—hoping to search, to confront, to agitate, to discuss, to understand, to make commitment—to fulfill in some measure the responsibility owed to its viewers, and the debt this country owes to the hardworking men and women in education.

That speech went over like a glass of stale beer.

In spite of our advisory panel of teachers and technical directors (supplied by the National Education Association), there are teachers who pick and pull and pout about the darndest things. For instance, hey say Mr. Novak is too handsome. What do they want me to do? Cast some gnome? They say he's too noble. A little nobility goes a long way and I can't think of any better hero than one who looks like he can and will ride the white charger when the hair is in the butter. They say t just ain't real. How real can you get? Mr. Novak is filmed inside a real, living, breathing high school with real, living, breathing high school cids. Eighty per cent of the stories are based on actual incidents that have happened to teachers and principals in high schools all over the country. They say he solves problems too quickly. I say he didn't solve e dropout problem. He didn't solve the off-campus club problem. He solve the unwed mother problem. He didn't solve the narcotics problem. He didn't solve his own problem in love. (Twice he didn't do hat.) He didn't solve the problem of the kid who was staging the Senior Prom, or the kid who was working too much to go to school, or he kid who cheated, or the teacher who wanted to bolt because of overwork. He didn't solve the integration problem.

"The trick is to reflect an honest pictur

I know I can't please everybody with Mr. Novak and I don't every. I do try to please the television audience. I don't believe they had 12-year-old mentalities; I've never believed that. I never will. On contrary, I believe that any audience will react to honesty or lack honesty on the screen. I think that everything on that screen should truthful and honest and complete because the audience is sensitive, in ture, adult and intelligent—and I think they deserve honesty and try and completeness. That doesn't happen every week but we sure try.

Information without drama is usually dull, and drama without inf mation is even duller. A personable hero like Mr. Novak is highly ceptable. And his problems become acceptable along with him. He not a perfect man; he is certainly not the perfect image of a teacher didn't want him to be perfect and I didn't want him to be surround by perfection. But I wanted him to try for perfection and to keep tryi week in and week out.

James Franciscus was my first and only choice for the role. Whe told him about it, I pointed out that Mr. Novak was going to be a ma of mistakes. I told the same thing to Dean Jagger, who was my first a only choice for the role of the principal. Jagger and Franciscus w delighted at the prospect of creating heroes where only buffoons it previously tread. Mr. Novak is often a mis-user of English, even if is an English teacher. So are all of us. And Mr. Vane is very often indecisive stutterer even though he is a very decisive decision-mak Mr. Novak feels he has a right to accept or reject a drink, to fall in out of love, to hate or admire a faculty member, a student, or a predential candidate. He feels that being a school teacher does not exert him from being a human being. His inexperience is glaring. He's a number of situations.

Most critics are very much aware of the fact that television's fun mental purpose is not to inform or to educate but to move goods. It they seem to be unaware of the fact that television is obligated by and by conscience to recognize the needs of the community and to se it wherever, whenever and whatever is best. That obligation is negated or interrupted by commercial sponsorship. They also seem aware of the fact that any writer worth his salt will try to appraise world for what it is, how it runs, and what it's worth in this very to decade of history whether he's writing a novel, a stage play, or a t vision series. And if he has to sell Fritos and fight the censors he'll be obligated to do it. The trick is to reflect an honest picture of

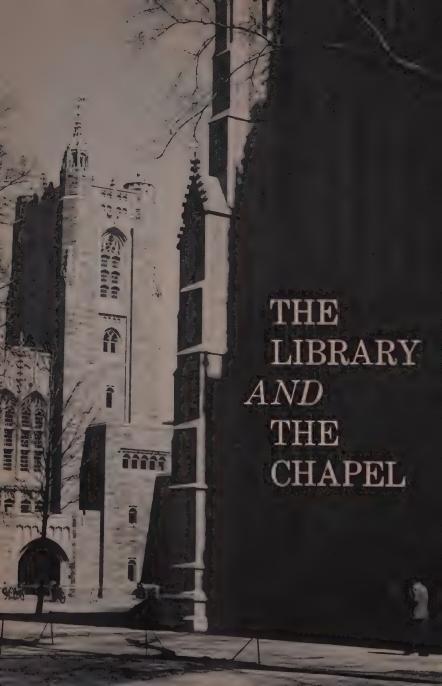
ciety within an hour-long commercial TV program"

society within the structure of an hour-long commercial television program. And brother, that is some trick.

In telling Mr. Novak's story, I don't know exactly what I'm going prove. But I do hope that Mr. Novak will inspire some teachers to be better teachers; I hope he will provoke respect for teachers and education everywhere. In recent years the teaching profession has been losing ground in trying to compete with other fields in the recruitment and retention of highcalibre personnel. Well, I have a secret wish that Mr. Novak influences a lot of bright kids to become teachers. I hope his crack about being trusted with precious things like kids, but not being allowed to handle money, will ring a bell on the salary issue. I hope that because he hates bigotry and prejudice and apathy and indifference, others will recognize and hate the same things; I hope that his patriotism and good citizenship and morality will influence people to admire these qualities. I hope that Novak and Vane and all the rest of the faculty will remove forwer the stereotyped image of choolteachers—as well as the stereotyped image of the young people we call teenagers. That's a ot of hope, but I'm the optimistic ype.



Dean Jagger portrays Jefferson High's principal, Mr. Vane.



Like the young men who donned gowns 500 years ago to enter the nedieval universities, and like those who will follow you to Princeton and to other institutions in years to come, you are about to become different from what you were; you are about to become university men.

As we hail this prospect, let us not forget its sometimes sad corolary—namely, that the experience can mean much or little. It can deepen and broaden your lives, or it can pass over you lightly and leave you largely unscathed. Indeed, I recall one of last year's seniors wryly regretting that he had not given his studies a full chance in these words, "I guess I never let myself be more than superficially wounded . . ."

A university education is not simply a process of pouring in knowledge. You are not here to be sponges, but to seek, to inquire, to react, and to grow. Late though the hour is, if any of you has come to Princeton hoping only to accumulate knowledge, I would advise you to begin immediate negotiations with some other sort of institution where you can attach yourself to a pipeline of inanimate learning and become full, like a storage tank, sealed by a diploma, and otherwise useless . . .

I was reminded the other day of an old lamentation: "Our youths now love luxury. They have bad manners, contempt for authority, disrespect for older people. They no longer rise when their elders enter the room. They contradict their parents, . . . and tyrannize their teachers." The significant thing about this set of observations is that it was made not in America in the era of the Beatles and the Birchers but (reportedly) by Socrates in the fifth century B.C., the so-called Golden Age of Greek culture. Young men always will kick up their heels. Their deportment probably never has perfectly satisfied older generations . . .

In the business of building a life, intellectual and moral obligations are inextricably connected; and when one enters a university, he goes upon a moral quest as well as upon an intellectual one . . . I hope that we can agree that for each person there is an unavoidable range of content that reaches beyond himself. When fully realized, it includes fairness and kindness and tolerance toward one's fellow men; allegiance to principles and to ideals; acknowledgement of one's humanity; and a sense of that which is ineffably holy, of God who is the source of our lives. Men may dedicate much or little, but the need to reach outward and the obligation to give of themselves beyond themselves are always with them. So will it be with you as university men, through all the acts

of your lives here, in all your dealings, whether in the classroom, dormitory, or in casual encounters on the campus. No day will pass which you will not make some moral decision—will not act upon (fail to act upon) a principle that tests your integrity and worth.

You are the first students to enter Princeton free of a requirement attendance at services of worship. Yet, *Dei sub numine viget* stands Princeton's firm motto and conviction. As individuals and as a groupou have been granted this freedom in the belief that the majority of y will seek the chapel or the church of your choice the more freely a sincerely, and therefore will gain the more from them.

There was of course a time when chapel attendance twice a day we part of the making of a university man. We have now moved into era when such a requirement no longer seems appropriate or effecti. But this does not mean that we abandon religious faith, or our sense the importance of faith to every life. Quite the contrary, we hold the without religious dimension there is no fullness in being, and only she low and illusionary light upon the deep, insistent final issues of meaning and purpose. Therefore, I hope that you will use this freedom as every freedom should be used, not as an excuse for lazy disinterest but as context in which to exercise significant judgment and thoughtful choice.

The library and the chapel stand side by side in Princeton to tell of the need in our lives and in the world of these precious ingredien mind and spirit, intelligence and faith. Among your fellows and amo the citizens of this country there will be those who will be scornful of one and skeptical of the other. They will resist ideas, moral and oth wise; or they will resist convictions. Some will hold up tight codes a narrow prejudices as the only road to salvation and desperate bulw against an open, searching mind. Others will argue that anything go that nothing really matters, that what anyone does is all right so long he is not caught. But, like anything cheap, neither of these reduct propositions holds up. The genuinely examined life will follow no si tawdry or such bigoted patterns. If the experience of mankind taught anything, it is that reason and morality—by which I mean the individual mind and spirit and will and conscience, all seriou cultivated and deeply exercised together-must go with us as guides lead us above the choking ignorance and ravenous self-interests that life of its meaning and finest potential.

Our nation has been through a summer of grave moral strain disorder, and the end is nowhere yet in sight. Meanwhile the cour has moved into an election campaign where slogans are being offered place of ideas and rampant emotional appeals in place of reason. H



PBERT F. GOHEEN/ As president Princeton University, it is Dr. heen's opportunity each year to adsess the freshman class. This article adapted from his remarks to this ar's class. Born in India where his rents were missionaries, Dr. Goheen he to the U. S. for the first time as teenager, attending Lawrenceville 1001, N. J., and later Princeton iversity.

great is our need for clear sight and a sense of balance was shown both in San Francisco and in Atlantic City during the summer months. And how desperately we need common standards of decency and citizenship was made grimly evident in such far-flung cities as Jacksonville and Rochester and (so ironically) the two Philadelphias. Can we wonder that we are being anxiously watched by a nervous world, when so much depends upon our ability as a people to be perspicacious and firm in the cause of freedom and justice.

When we peer over the abyss, and wonder whether mankind can marshal the intelligence, the spiritual sensitivity, and the moral strength necessary to avoid descent to the brutality which is pictured so tellingly in Golding's Lord of the Flies and which ever lurks iust below the surface of even men's most civilized accomplishments, then with trepidation we fasten, in Housman's phrase, "our hands upon our hearts." But we can turn to the enduring example of universities like ours and to the symbolism of the library and the chapel as roads which remain open and which, because they demand of us our best, still offer much hope. They suggest a more humane and beatific aspiration than anything so far achieved. They invite you to set your course to ends that are worth our striving.

At a recent week-end retreat, I was the guest of a youth fellowsh which asked me to lead a session on the problem, "How do you determ what's right?" The first reaction to such a request is bound to be amument. There is something gently funny about the notion that this anci problem of philosophy, which has engaged the greatest minds of manking all ages, could be neatly solved at a three-day retreat.

But it would be irresponsible to laugh off such an assignment. It is renough that people ask the question, and there is something hopeful a impressive about learning that a youth group sincerely wants to make so effort to come to grips with it. Perhaps it is not too much to say that simple and sincere asking of the question indicates that the inquirers had one some moral wrestling with it, and are willing to wrestle some model had let's face it, every one of us in every moment of our life wrestles we the question of what's right and wrong. But do we see the morality volved? And what is the process by which we decide?

What is the basis of each decision? / In the living of our live every decision which involves a question of what is right and wrong to be understood as having been made on the basis of some principle, or of principles. The operative principle in any given decision-making process may be anything from "I ought to advance my own self-interest"

How can you tell right from



"I ought to do my duty"; from "I ought to do what Mother says" to "I ought to help others"; from "I ought to keep up appearances" to "I ought to satisfy my conscience." The principles behind a decision are sometimes stated and explicit; more often they are tacit or unspoken, and we infer them from the decision itself.

Problems involving issues of right-or-wrong we can call, loosely, thical problems. We will find they have at least two characteristics: hey involve choices to be made between two or more responsibilities, and they involve our relationships to others. Even an apparently personal ethical decision such as "Shall I smoke?" really involves our relationships to others—to our parents, our peers, our younger brothers and sisters, and possibly even to society.

Does the Bible help? / The Christian often claims to be making his ethical decisions by appeal to "the Bible," or to "the teachings of Jesus," or to "the Judeo-Christian moral heritage." But as we search for solutions to our ethical dilemmas in the Scriptures, we will find ourselves frequently confused and frustrated. This does not mean that the Bible is irrelevant to our moral problems. It means we cannot expect to open the Bible and

have answers leap out at us in flashes of inspiration.

The ethical dilemmas of our lives are hardly ever simple, right-versus-



Detail from THE THINKER / by Auguste Rodin Photo by Luoma

Sometimes making a clear statement of

wrong situations. If that were so, they would scarcely be dilemmas. T decisions that really "bug" us are the ones so complicated that we hat a lot of trouble phrasing them in love-versus-hate, virtue-against-corrution, righteousness-against-sin categories. We often seem to be in the position of having to choose "the lesser evil."

What really is the problem? / The starting point in approaching ethical problem is to state the problem as clearly and simply as possible expressing both the nature of the situation and the possibilities, or option confronting us. What, simply, is the problem? What are the possil responses to it? Making such a statement is itself a difficult task, sin ethical problems are composed partly of unstated anxieties and emotion. But formulating a statement of the problem is enormously helpful in tryit to solve it. Sometimes, in fact, a clear statement of the problem becomes itself a solution! Have you ever seen a letter to an advice columnist son thing like this: "Dear Ann: I had a terrible problem and I was writing you about it, but after I got it down on paper I was able to see the way of it"? Such letters do appear in the advice column, and they testify the simply stating a problem clearly—"getting it down"—is crucial in testing of it.

Listing the possibilities / Once the problem is stated to our satisf tion, the next step is to try to apply it to the principles by which we a trying to live. This means considering each possible option in the light these principles, trying to decide with honesty which option is most constent with them. This process involves considerable imagination, since requires us to try to foresee what the consequences of each option a likely to be. This intriguing and often agonizing process of wrestling w principles and possibilities is the very heart of ethical decision-making.

No easy answers, but there are answers / It is about time to st saying what kinds of principles a Christian might be appealing to in decision-making, but first a word of warning is needed. Clear-cut so tions to ethical problems will not always appear as a result of this kind sweating it out. or as a result of anything else. A dramatic, crystal-clanswer is sometimes too much to hope for. Often, we will have no givings after we have made the best decisions we knew how to make. We that really the correct choice? Did we jump the right way?

There is forgiveness when we're wrong / In the face of our wording about making a wrong choice, there are two things we can bear mind. First, if we have acted with integrity—that is, honestly conside all the possibilities in the light of our principles and made what we can be a support of the possibilities in the light of our principles and made what we can be a support of the possibilities in the light of our principles and made what we can be a support of the possibilities in the light of our principles and made what we can be a support of the possibilities in the light of our principles and made what we can be a support of the possibilities in the light of our principles and made what we can be a support of the possibilities in the light of our principles and made what we can be a support of the possibilities in the light of our principles and made what we can be a support of the possibilities in the light of our principles and made what we can be a support of the possibilities in the light of our principles and made what we can be a support of the possibilities in the light of our principles are the possibilities of the possibilities in the light of our principles and made what we can be a support of the possibilities are the possibilities are the possibilities and the possibilities are the poss

blem becomes in itself a solution

sidered to be the "right-est" possible decision—then we have done about as much as it is possible for a human being to do. Secondly, and of critical importance: the God who is Lord of the world and Lord of our lives is a forgiving God. Part of the Christian life is the continuing seeking of his forgiveness for our shortcoming and mistakes—the times when we do jump we wrong way. The person who seeks to live as a Christian finds himself the world in the most difficult kinds of situations and decisions, and he will make mistakes. But he is saved from being borne down by the weight of them because he knows that the God whom he seeks to serve is a God who is merciful—who does forgive.

What's the key to a Christian ethic? / What kinds of principles for choosing among various options in ethical problems can be said to be "Christian" options? They are those which derive from the commandments upon which, Jesus said, "depend all the law and the prophets" (Matt. 22: 40). These are love of God, and love of neighbor (Matt. 22:37-39; Deut. 6:5; Lev. 19:18). Love is the relationship which God requires shall prevail among his people. It is the ethical norm—the standard by which all other principles must be judged. Love of neighbor is referred to several places in the New Testament as the summary of the moral law. (See particularly Romans 13:8-10 and Galatians 5:13-15). If we were to attempt to boil down to a single sentence the body of teachings commonly called the "Christian ethic," we might well arrive at this: "Love is the normative relationship between human beings."

Applying the "law of love" / Now this above statement is not yet particularly helpful since, as we have said, our actual ethical problems are not simple, love-versus-hate situations. So we must translate the abstract "law of love" into some workable principles. Suppose we were to write down some principles, both positive and negative, which can be derived

from the general teaching of love.

Negative Principles (Inconsistent with love)

he other person is to be treated as

the other person is to be judged by

the other person is a part of a "they" group; an outsider

Positive Principles (Fulfillment of love)

the other person is fully human, a child of God, and of as much human worth as I

the other person is to be accepted and related to by me

the other person is "one of us"; a brother

Love is the relationship which God requires shall prevail among his people

the other person is to be excluded from equal opportunity (injustice) the other person has no real claim upon me (selfishness)

the other person is entitled to equ opportunity (justice) the other person has a claim up

me (responsibility)

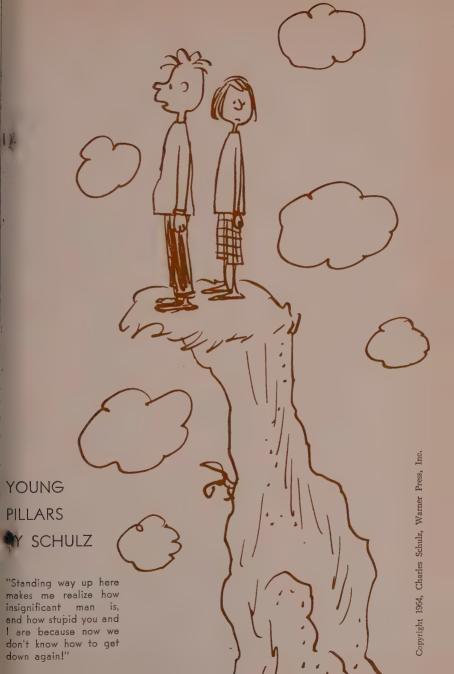
This list, of course, is only a starter; it could be much longer. As student of logic might want to point out, its categories are neither distin nor exhaustive; that is, they overlap onto one another, and they by means represent a complete list of principles which can be inferred from the general ideal of love of neighbor. But they do illustrate the way which an abstraction (love) can yield principles which, in turn, we c

apply to specific ethical problems.

What's right in daily life? / As at the weekend retreat mention at the beginning of this article, so in your own life, you need to consider life's specific ethical problems in the light of these principles, or other principles like them which might also be derived from the idea of lo For example, how do you weigh your decision for or against cheatin How do you evaluate the arguments that sexual intimacy is all right ' we really love each other"? How do you decide your own attitudes ward and association with a Negro family which has recently enter your previously all-white neighborhood? How do you determine of nation's policy toward Cuba? How do you seek to understand fully a work toward solutions of these problems in a responsible and product way? A major part of our growing into mature, responsible adults is learning and practicing of what is involved in the process of making response sible decisions.

In any description of this kind of decision-making process, there is certain unreality. We are tempted to ask, "Do people really make a decisions by such a complicated and formal means?" What has been a forth here is not a suggestion that every person approaches every decision by this formal procedure of stating the problem, listing the possibility and evaluating each on the basis of certain principles. This is, however a formal analysis of the kind of thought process that might be take place as decisions are made. And it is a suggestion that perhaps h is a way in which we might dig into some of the ethical problems we fa in the attempt to live as responsible Christians.

WILLIAM E. CAMERON, JR./As pastor of the local Schwenkfelder church in Lansdale, Pa., Cameron is active in one of our nation's smallest denominations. The five member congregation the Schwenkfelder Church are clustered in the Philadelphia area and are associated with the Ur Church of Christ through overseas missionary activities, use of church school curriculum materials, other projects common to both.



WHAT DR. MACE SAID /

Something is wrong with American marriages, What? Starting with this basic question Dr. David Mace, a nationally respected consultant in family relations. traced the causes of this situation to the dating system in the U.S. today, "a system under which any boy may ask any girl to spend an evening with him with no further commitment implied." Dr. Mace is concerned with four "damaging side effects" of this system: first, that dating imposes a social tyranny on many young people-either you have a date or you can't go to social functions; second, that dating fosters a subtle form of mutual exploitation—the boy tries to exploit the girl sexually, and the girl exploits the boy financially: third, that dating gives young people a taste for variety and change which can be habitforming-a troublesome relationship can be "dropped" with little thought or experience of constancy; finally, that dating among youth too young to be earning their own money is ludicrously and sinfully expensive and results in a distorted attitude toward money. Dr. Mace also points to the tensions between teens and parents in understanding and communicating with each other on the subjects of sex and dating. Dr. Mace proposes that because dating is not a fixed social custom, we should consider abolishing all dating under 15-an age when the transition between junior and senior high school is made. He suggests that parents. teachers, and communities must present a united front to reverse the trend in this country of early dating which, to all indications, is leading to early marriages. early children, and early divorce.



pro and con/dating under 15

Dating is just a harmless way of passing time / I don't think we should abolish dating under 15. And I've got plenty of backers. I'm only 13, and have taken out two girls. I don't think Dr. Mace has much to worry about cause all the girls my age who date are shy and not very eager for the boy to even touch them. In most towns there are popular girls, who get taken out, and by "taken out" I mean just to the show. I've never seen a girl in Savanna, under 15, being taken anywhere but to the show. I don't have much experience with girls, but I do get around. And I should know something about them. All I want is for Dr. Mace to realize that in most towns, dating is just a way of passing time with clean-cut, harmless fun.

—Ken Phifer / 13 years old / Savanna, Ill.

Dr. Mace is wrong about dating under 15 / I am 13 and I would like to respond to the article, "Let's Abolish Dating Under 15," by Dr. David R. Mace. Here is an intelligent, well-educated man with a delightful and debatable article, but who has no basic background or insight into his preconceived but well-rounded ideas about dating. He states that dating is a system under which "any boy may ask any girl to spend an evening with him, no further commitment implied." What Dr. Mace failed to state was that the boy either has known the girl for an extended period of time or they have been properly introduced. He also failed to note that the girl may refuse.

Girls between 12 and 15 need the companionship of the opposite sex and particularly with one member. This is merely human nature! All mankind has the need for being wanted. The ages twixt 12 and 15 are a period of mixed emotions that need to be settled down. Of course, by the time sweet 16 rolls around, these bubbling emotions have quieted down. That is why dating is a need between 12 and 15—to calm rebellion and help

adolescents find themselves and their ambitions.

Dr. Mace says he has four reasons for his quarrel against early dating in that it causes side effects. Here is my fiery reply to each of his points:

1. Social dating implies a tyranny on many young Americans. The pairing off basis is optional. There are many boys and girls who would rather so stag than drag. It is only in societies where parents (the do-goody types) and teachers (likewise) make it compulsory that young Americans become awkward and antagonistic toward dating rather than calm and easy.

2. Dating fosters a subtle form of mutual exploitation. Any Christian youngster (speaking in the 12-15 bracket) will not allow sexual exploitation to advance beyond the point of kisses, hand-holding and mild petting. The feeling found here is of new-found admiration and wonder at the opposite



sex, but any girl that respects herself, her reputation, her family and happroaching future, knows when to say "no," and most boys will stop. is also only a thoughtless, unkind girl who would ask a boy to spend large amount of money foolishly in one evening on her. Most girls feel en barrassed at gifts and return them with the idea that the boy will understand she'd rather have a little than a lot.

3. Dating gives American young people a taste for variety and change The need for variety is only natural to a teen male who looks forward to settled future with a wife and a good job, but who now needs change as variety so he can finally find the kind of girl he'll want to marry. It is o time he can talk, think, dream, plan and have fun with just one chos

person listening.

4. Dating among those too young to finance it is sinfully expensive Where are the expensive dates? Here is an average price list of the kin of enjoyment found on dates: Movie, \$2; football game, \$1; skating par \$1.50; hot dogs and shakes, \$1; amusement park visit, \$3; the list could on and on, but there are very few expensive dates. Most girls babysit, ir and do chores for neighbors, and boys rake and mow yards, sweep sic walks, have paper routes, or wash cars. Many, or I should say most, te girls know how to spruce up a party dress with ruffles, bows and a ne hairdo, and even the most expensive dresses normally cost only about \$2

Dating is wholesome and fun; it does not force a boy to empty his pock book or a girl to lose her morals. It is not a compulsory monster that eup little children and ejects them a few years later as spoiled adults. On t contrary, an early beginning means less rush, less trying to cram enjoyme into a few privileged years, fewer ulcers and a better, more adjusted, go

eration than the one ahead of us.

-Roberta Everett / 13 years old / Dover, Ohio

Why grow up so fast? / I believe dating under 15 is foolish. Why grow so fast when there are so many years ahead of us? If we start dating no by the time we're 15 or 16 it will be old stuff and we'll start looking something new which can only lead to trouble. Right now I'm 13. I trying for good grades and looking for good clean fun. I often feel left of when my girl friends talk about their dates, but common sense tells me should wait until I'm older.

-Jean Bines / 13 years old / Milwaukee, Wis

When dating at an early age, I felt ill at ease / Hurrah for Dr. Ma and abolishing dating under 15! I dated some at an early age, but in eacase I felt ill-at-ease. A sixth-grade party turned into a session of petti because everyone was afraid his or her date would expect it or be bowith it; no one really enjoyed it. At an eighth-grade school dance, my date when the state of the s

and I were the only ones who wanted to mix with other couples; the others were "steadies" who danced every dance together for security. Now that I am a high school sophomore and an officer in my church, I appreciate the opportunity through the church to know, love, and understand other people. Many of my closest friends are boys with whom I can freely discuss problems and questions. All the worry and self-consciousness of dating have disappeared, and I have found true companionship as a sound basis for dating. I am grateful for the informal situation, similar to what Dr. Mace suggested, that made this basis possible.

—Joan Prior / 15 years old / Bellevue, Wash.

Knowing when to say "no" takes maturity / The age at which a person begins dating depends upon the maturity of the individual. Even at 15 kids may not be mature enough to solve the problems they may encounter in dating. The sooner kids are allowed to date, the sooner they become bored with the ordinary things and crave for sex. When this is what they crave for, the boy and girl are heading straight for trouble. This may be avoided if the boy and girl learn to say "no." It's a small word, but at times it is awfully hard to say. There are always dates to refuse, temptations to avoid, and choices to be made.

-Sharon Roemer / 14 years old / Milwaukee, Wis.

Wanted: Parents who advise without preaching / During the years in junior high school we should be beginning to learn to work and be at ease in mixed activities. Junior high fellowships, science and drama clubs are excellent. Some square dancing and a few informal record hops with many mixers will give the boys the hang of dancing before they reach the age when the girl of their dreams won't consider a two-left-footed clod as a partner for a prom. I do agree that 15 is a good age to begin dating, but I have known many parents who say "Wait 'til you're 15" and then press the panic button and search frantically for loopholes. Parents should know where and with whom their teen is, and they should restrict the number and types of dates as well as the people they go out with. Parents, who listen as sympathetically as a best friend would to all the problems of dates and then can laugh at the not-so-really-funny jokes which a "special someone" told, are the dream of every teenager. To advise without preaching, to encourage without pushing, to listen without prying is what we need from our folks. If youth once get started with "good friends" they'll find it undesirable to look for less.

—Barbara Waidelich / 16 years old / Naugatuck, Conn.

Parents must set standards / I feel that I am very fortunate to have parents who did not encourage me to go out before I was 15 years old. Even now my hours are limited, I can date no more than one night a week and group dates are more encouraged than singles. My parents have always understood if I refused a date simply because I felt I would not be happy or



comfortable going with a boy I did not get along with. Perhaps I a brainwashed but I see their viewpoint against going steady and agree withem. I have seen too many of the disadvantages among my classmate My social life is not the most important thing to me or to my paren Therefore, I am free in that I do not have to live up to any image or in pression. You can only be yourself when you're not under pressure.

It seems that most of the social pressures come from parents who was their children to be popular. This is normal but where did they ever go the idea that the most dated girl is the most popular? Most often this not true. Don't parents realize the hurt they often cause? A girl friend mine once said that she would not have minded not being asked to to Junior Prom if only she didn't have to face the disappointed look on he

mother's tace.

It is not uncommon to find oneself uncomfortably stuck at a "make-or party where the only form of entertainment supplied by the host is for and a couch. Often the parents aren't home or else they have retreat upstairs at the request of their son or daughter. Many teenagers in a school know this is wrong but most of them feel that if their parents we let them get away with it then they might as well take advantage of the "freedom." This "freedom" can only be used correctly by a mature a responsible person. I cannot honestly say that there are many such peopamong 16 through 18-year-olds, much less those under 15. The only so tion I can see is making the parents aware of what's going on.

-Jane Avery / 17 years old Walten, N.Y.

After junior high school, what? / Parents, teachers and other interest adults bemoan the fact that today's children are trying to grow up too fa But just who is responsible for this inescapable fact? If the adults will honest with themselves, they will have to conclude that they are the own who have pushed the young people into a make-believe adult pattern early dating. We have used our children for our own self-gratification a have planted the seeds of the behavior which so greatly worries us now

For example, our junior high schools were originally started to give children a period of transition before they enter the competitive high schenvironment. An excellent theory, but look what we have done in practiful We have made miniature senior high schools out of our junior high schools complete with dancing classes in seventh grade physically education with cheerleaders, and a schedule of night games, evening school dance yearly popularity contests, and graduation proms for couples only. At then we sit back and wonder why the junior high children want to act is senior high school students in all of their daily activities. They only living up to what they are forced to conclude we expect of them.

-Mrs. G. Tworoger / Hollywood, Fla

There is a right time for everything / In our American society of today, with living standards perhaps higher than anywhere in the world, we have become an indulgent society. Our children are being forced to grow up before they are ready for it. There is constant pressure from outside the home for conformity in every way. My husband and I have made it understood with our two teen-age daughters, 17 and 14, that we as a family have standards and rules which we live by, a privilege given to each and every family. We have made it understood, too, that we do not believe single or double dating through junior high school, and acceptable in senior high, but not steady dating as such in senior high. Our 17-year-old accepted the rules and standards we set up; because of her personality. Interests and scholastic aptitude, it has been no problem. Our 14-year-old feels the social pressures more keenly and therefore society reaches her more readily, although the rules still stand for her nonetheless.

One of the most precious gifts a parent can give children is the opportunity to know themselves and to help them find their place in their world. There is a right time for everything, and their wants and activities are based on this. I believe so strongly in select group experiences. By "select" I mean what a parent feels is best fitted for the child. These groups should be mixed groups as well as single groups, because the experiences differ and are needed. Here our children find a testing ground for their emotions and expressiveness. They find contrast of personalities, thoughts and ideas. They find room for personal growth of give and take and understanding of others and their relationships to them. Our girls belong to a number of groups, based on their interests and talents.

I have been an active volunteer worker for young people and service community agencies for the past 22 years. My experiences with young people are precious and rewarding. Especially with those of today. In spite of social pressures, educational requirements, uncertainty existing in our so-called peaceful world, etc., today's youth show a keen sense of awareness, acceptance and understanding. We adults must give today's youth guidance and leadership and support, based not on the trends of our indulgent and transient society, but on a firmer principle that our basic ideals do not change. At least if each of our children can learn a little about himself and about others in this constantly-changing world, before he or she becomes emotionally involved with another, which may lead to circumstances which requires more of them than they are capable of handling, then perhaps the problems of illegitimate children, unfortunate marriages, mental illness, and other sad situations can be minimized.

Adult investment of time, effort, moral (and sometimes financial) support in our young people will bring returned rewards and interest in our investments beyond expectation. Our young people do not want or care for indulgence, but only an environment of confidence and guidance, most of all, aspiring leadership and room for growth and individual worth.

-Mrs. R. H. Butterfield / Riverside, Calif.

Outside, the wind rolled over the plains of Kiev to worry the libhouse; within, wet steam was rising from a platter piled with Pap potatoes. The family sat at table—Papa, Mama, little Sonja, Grammama and Andrai, who was a member of the party and therefore fear a little, even by his own family. Conversation was sporadic: all whungry, and there wasn't anything really new to say.

And all of a sudden Sonja asked a question that should never habeen asked. She did not know any better; it was simply too bad.

"Who is Jesus?" she asked.

There was no way of telling where she got the word. Papa, Marand Grandmama started as if a heavy hand had all at once knock upon the door. In the silence that followed they glanced a little





Andrai, involuntarily. He had turned his head and was looking at tlittle girl. "Where did you hear that name, Sonja?" he asked.

"Oh . . . somewhere. I forgot. But who is Jesus?"

Papa, Mama and Grandmama pretended not to hear, and ate Pap potatoes with downturned faces. Andrai looked at them for a mome and then turned back to Sonja.

"He was a man who lived long ago in a place called Galilee, Son He preached rebellion against the Roman government, and was ex-

cuted for it."

"Oh."

"He taught many things that were treasonous and untrue. T Romans were right to kill him—he poisoned the people's minds."

"That's not what Gra- . . . That's not what I heard."

"What did you hear, Sonja?"

"I heard that he was a good man who taught people how to l and . . . and all about God . . . and that they should always love other

"And where did you hear that, little sparrow?"

"Oh, somewhere. I don't know."

"Sonja, Jesus was a very bad man. He was an evil man. He tau men to believe things that were false—things that were not good them to believe."

"You mean like about God?"

"Yes, Sonja, like about God."

"It isn't true?"

"Sonja, have you ever seen this God?"

"No."

"Well, then."

"Oh."

"It is not good for people to talk of Jesus, Sonja. He lived and dolong ago. He should be forgotten, for what he taught was wrong. Peo who talk about him are wrong, Sonja—they have no business speak of him. If you hear anyone talking of Jesus, anyone at all, you metell me. They must be . . . made to understand how wrong they are am in the Party, and can see to this."

"But . . . why was he wrong, Andrai?"

"He lied to men so they would revolt against the government, and tried to be a king. He preached of God—and there is no God, Sor He was a rebel and a traitor, a very evil man. You are young, Sor someday you'll see. He was wrong; that is all you need remember no

"But . . ."

"He was wrong, Sonja-do you understand?"

"Yes, Andrai."

Andrai looked around at Papa and Mama, and especially at Grand-mama—for he knew Grandmama's ways. He knew of the old Bible and the tiny metal crucifix. But Grandmama was old, and would soon

be gone. Sonja, however, was very young.

"People who talk of Jesus are also traitors, Sonja, because they believe the lies he taught. It is our duty to tell the Party about these cople. They are traitors—it is wrong to talk of Jesus. Such people must be punished. It is our duty to see that they are punished. Do you understand?"

"Yes, Andrai." Sonja understood perfectly well, and was beginning to tire of the discussion. She was only eight.

Andrai looked directly at Grandmama. "Jesus was an evil man, Sonja.

He taught evil things. It is wrong to talk of him."

No one spoke after that. They are Papa's potatoes in silence and the Kiev wind roared outside. When Sonja happened to glance up at Grandmama, she blinked. Tears were running down Grandmama's cheeks.

Grandmama was crying, very quietly.

Those old eyes had seen many years fade away. They sought Sonja's eyes now, fearfully—lest Andrai should see. It is not true, it is not true, it is not true, said those old eyes. It is not true, what he says, it is not true. . . . Sonja's brow wrinkled as she looked down on her helping of Papa's potatoes. It is not true . . . Grandmama's sobbing eyes had said.

Sonja's brow wrinkled as she looked down on her helping of Papa's Yet Andrai was a member of the Party. And Andrai, of course, was

very wise....



RUSSELL ROWLAND/ Bethel, Conn./ 17 years old/ "The story, 'Through the Valley of the Shadow of Death' started with my feeling that few things can wake up a group of young people to their beliefs better than sudden close contact with determined atheism. For our Faith Retreat last year I invited a boy who is a professed atheist. I turned him loose in our group, and what followed was one of the most intense and spontaneous discussions I can remember. I wrote the story with this basic approach in mind, and tried to present the idea as starkly and vividly as possible. For the past two years I have been editor of Reveille, my high school newspaper, and this year I am also editor of the senior yearbook. My relationship with the church is a close and meaningful one-I am president of our Youth Fellowship and also teach a seventh grade Sunday School class. This is the first time I have ever been published and it's still rather difficult to helieve."



I want to do what's righ

I know that life is not without meaning and purpose; I know that truth is often made fuzzy by my own selfishness, confusion, and inexperience; I know that I cannot avoid mak decisions, for by my very indecis I have chosen a way.

I cannot escape answering . . . What is the purpose of it all? What is right? What shall be my way?

It's only when I'm not myself—filled with hate and empty of hope that I do what I know is wrong.

And so, I turn to you, O God. As Creator, Lord of History, and my Father, your way is the way of truth, justice, and love. You have spoken to men through the ages; I pray now that I may hear you, also.

Help me to know you, O God. May your love sustain me in moments of loneliness and desp May your truth cleanse my m and make me reach; May faith in your way overcome doubts and fears.

My hope is in you, O God.

Detail from MOSES RECEIVING THE COMMANDMENTS / by Marc Chagall

Photo by Three Lions